Phenomenology as Aim – Buddhist Formal Descriptions

By Shomit Sirohi

I. Phenomenology as Aim

In fact the description of a structure, there is Buddhism which then is a structure, which though is more of a system and principle, even doctrine of philosophy which then organizes a phenomenological aim in the general description – though here one must be interested in the process of phenomenology more than geometry in Husserl.

II. Descriptions

Phenomenological descriptions then is the aim, even of Buddhism – a formal description – that then is enough for the whole Buddhist religion to receive a philosophical phenomenology – now I add this is also in Kant, or Husserl or Kant and Husserl – again as underlabourer – I mean there is something like a phenomenology in the sketchy sense of Indian philosophy – that we can just call Kantian experimentalism with Buddhism a type of phenomenology as aim.

III. Reconstructing the Indian Published work in Jain Book Depot, that I found

Phenomenology is an aim in the social sciences as well as Buddhist scripture, which amounts to a number of deductions on whether it is true that this is the case or not, like a debate – which shifts to a number of bizzare claims that in fact phenomenology is not Husserl and Kant alone but also Buddhism. It amounts to even formal descriptions – like to sit in the room and articulate Kant to Buddhism and non-logically perhaps work on it as art history or even aesthetic regimes in Ranciere – or some voice in cinema as Buddhism in fact is correct.

Imagine then that one is out in a road and searching for Buddhism in a Husserl adapted to Kant format – which is then Kant and Husserl – that is actually how they correspond as –

Kant – logical forms – Husserl phenomenological epoche and reductions – which articulates as even sitting and following that Kantianism in Husserl with Buddhism – such bizarre excercises.